

PK: When you mentioned Kahalewai, Kahalewai.
KM: Yeah, because she's the one where came in under Kanakamaika'i's hānai.
PK: Yeah.
KM: And then married the second husband or something was Pai. Yeah, okay...uncle mahalo nui iā oe i kou lokomaika'i.
PK: Maika'i.
KM: And what we'll do is we'll set up a time that's convenient to meet again.
PK: When you have the time or when you ready then we'll make time.
KM: Mahalo nui, aloha nō.
PK: Mahalo kēia.

Peter Keka
Kaloko-Honokōhau Oral History Program
Interview with Kepā Maly (and Stan Bond)
October 5, 2000 (Interview No. 2)

This interview was conducted as a walking tour of the restored section of the “pā loko” (fishpond wall) and mākāhā (sluice gate), of Kaloko Fishpond; and visit to the Awanuka section of the coast, fronting Kaloko. (See Figure 1 for approximate locations of selected sites referenced during the interview.)

KM: It's October 5th, 2000, about 8:15 a.m., we're back out with Mr. Peter Keka. This is the second in a series of interviews that we've been doing about your recollections as a youth what you've heard about the Kaloko-Honokōhau area. And particularly today, we're going to be out walking along some of this kuapā that you've been, with your kōkua (helpers), working on to restore. It's beautiful! You know I had aunty Malaea Keanaaina and uncle Sam down on Monday and they were just so impressed. They thought the work was so beautiful.

PK: Well, after not seeing it for fifty years or the amount of years they've been here, and you see it the way it is now, I know everybody want to get into it.

KM: 'Ae, yeah. You're doing an awesome job. Is kuapā the term that you would use for this kind of pā, fishpond wall?

PK: You can go that route, but actually what they would rather...like ordinary people would call it pā loko.

KM: Pā loko?

PK: Yeah.

KM: We're on the edge just having left where the land sort of is and out upon part of this pā loko now. And today you've got there's some of the park archaeologist here. What are they doing here?

PK: What we looking for is the original footage that had been placed in ancient times, but it's pretty hard to predict.

KM: Hard, yeah?

PK: Yeah.

KM: Is that the kumu or what would you call the base of the wall...?

PK: [shaking his head] Well.

KM: That kind of information wasn't passed down?

PK: Well it wasn't available at my time. It probably had, but you know after so many years they kind of never talked about it.

KM: That's right you folks knew the pā loko, you had an idea of what it's alignment was?

PK: Yeah.

KM: And definitely where the mākāhā were?

PK: Yeah. Up to our time what we saw and not what they built, but what we saw.

KM: As a youth, you were working the walls also?

PK: Yeah. At the early age anyway, in my teens. We used to fix the pond, maintain and whatever.

KM: This beautiful pā that you've restored here, in your youth was it this tight, finely done or was it a little bit more washed out?

PK: In a sense, technically speaking it was the many who put it together. A lot of people worked on it not just a few.

KM: Yes. That's why it lived, yeah?

PK: Yeah, the old village.

KM: 'Ae pololei 'oe. And that's the kind of work it takes as an entire community.

PK: Donated to the resource.

KM: 'Ae. So if you worked the fishpond did it entitle you to the opportunity of eating the fish of the pond?

PK: In a sense, yeah. And at times you would bring other tropical fish and put in there.

KM: So you would stock the...?

PK: Yeah. Like a freezer, when you need than you know. If you cannot go out, you're going in.

KM: The water quality within the loko i'a is comparable to outside? And what kinds of fish do you remember as a youth, your time that you folks would bring in and stock the pond?

PK: Would be āholehole, manini, maiko. Mostly the simple ones like po'opa'a, kūpīpī.

KM: So when 'ōkaikai mawaho, no problem?

PK: A'ole, yeah.

KM: Hiki a oe ke lawai'a ma loko.
PK: I loko.
KM: Maika'i, na'auao nā kūpuna?
PK: There were a lot of people during my time they come down and they use the pond just like we did.
KM: 'Ae. It was generational?
PK: Yeah.
KM: Like you said I think in the old days when you had a large community everyone could come together.
PK: Yes, everybody would contribute.
KM: To keep a pond, as you have restored this area here now which is... The wall extending into the pond is a part of the old mākāhā track? Is that correct?
PK: Yeah, we looked for it and the original... I think what I did, is go back to original instead of what was there.
KM: You folks, just as Rick is doing now looking for the kumu?
PK: The original kumu, yeah.



Rick Gmirkin (NPS staff) working to identify the kumu pa'a (original base) of the Kaloko Pond Wall (KPA Photo No. 774)

KM: You folks did that out here too, to see where the channel, the kahe was for the mā kāhā?

PK: Uh-hmm.

KM: That's why it's this kind of length now?

PK: Yeah, actually the width of the pond as you go further out to the north, through here, wider and it will gradually come back again. It's narrow there and wider here.

KM: Yeah.

PK: Because the water has more turbulence further to the north.

KM: So mid-pond, it's a channel that opens more out to the sea?

PK: Right.

KM: You needed greater width of the pā?

PK: Uh-hmm. And then eventually it comes down.

KM: Comes narrow when it joins this lae kahakai here? Is there a particular technique that you use? And if you want to walk along the edge. I notice you've got the wall here beautifully faced, nice 'alā, dense types of stone. You can see on the interior you have added...

PK: Yeah, whatever is easier, the material that we take out of the pond, that's buried, we put it back into it.

KM: It's like you gather, you ho'oma'ema'e...?

PK: Yeah.

KM: You've been cleaning the outer edges, the rubble and that rubble has come back in.

PK: Come back into the pond wall.

KM: Hmm. Is it done in a way to maximize flow through circulation?

PK: Yeah, what we want to do is use the little bigger one's to the bottom so we'll have more water access.

KM: 'Ae.

PK: Hakahaka.

SB: Is there a Hawaiian name for the bigger stones at the base, the bottom?

PK: Well, not really.

KM: Not in your time I think, as you said.

PK: No.

KM: You weren't hearing these kinds of...

PK: Yeah, it wasn't brought up. We were told not to speak about it.

KM: In fact were you encouraged to speak even Hawaiian as a child?

PK: No.

KM: Not really. Hiki iā oe ke kama'ilio ...

PK: Yeah.

KM: But it was because lohe 'oe ma ke pepeiao?

PK: Yeah.

KM: Is something like kumu pa'a, do you think you may have heard? Or are there terms that you've come familiar with for these base stones?

PK: All I heard is talk about, you know when my grandparents...was when they mentioned that hakahaka that...

KM: And the hakahaka is where...?

PK: You would leave the bottom with big holes and then on the top you would cover with small stones

KM: The bottom, your kumu?

PK: The water would go through.

KM: The big pōhaku, water can rush through. Is there a difference between today, how they make those stone walls with cement and everything and the difference from how your kūpuna and you folks are making these walls here?

PK: Yeah, there is a big difference. What they do today is, well actually not quality. It's for productive.

KM: For quick too?

PK: Yeah. So we're in a different era.

KM: Yes, that's right. If you make a wall solid and the waves come in, no more hakahaka, no more puka nothing, what happens?

PK: You know, it will take the whole force you know what I mean. The wall would suffer more than with the ones with the hole. The ones with the puka.

KM: Yeah.

PK: The water has no where to go but direct into the wall, straight on.

KM: You get this crushing force?

PK: Yeah, you have the whole force. So if you have a hole and the air goes through, it's alright. But if you have the hole and the air don't go through, you cannot breathe.

KM: 'Ae, pololei oe. Just like us, get the nose for breath [chuckling].

PK: Yeah.

KM: Is it okay for us to walk up, I'll follow you?

PK: Yeah, before the tide gets high...

Group: [recorder off walking along part of the pond wall]

KM: Now that's an interesting thought, you folks I guess, were kind of selective of the times that you would even do your work because you can't fight the tides, yeah?

PK: Yeah. Sometimes you would have to... Yeah that's what you do actually. Work with the tide, sometimes it's good to work when it's high tide because the stones are easier to move [gestures moving stone across surface].

KM: Lana, just like you can carry it a little more easily.

PK: Yeah.

KM: I wonder if your kūpuna, or even in your youth time if you used something like lona you know to roll, to hāpai the stones up a bit.

PK: 'Ae, 'ae.

KM: Even in your time?

PK: Yes.

KM: You folks are using something now to help you hāpai these stones?

PK: Yeah, what I learned then, I still do it now. But to pass it on you know, you have machine, so people don't really go into that.

KM: [commenting on the stone work of the mākāhā] This is so beautiful, how you have it's a kahua you know you just have this beautiful platform surface here.

PK: It's sort of in the memory. I dreamt about this a long time ago, and when it came true, you know, I was kind of shocked.

KM: Well you know that was the beautiful part of the mo'olelo you shared last time when we met. Because you told me that your own kūkū said, "you going to come back." What a blessing, yeah!

PK: [chuckling, nodding his head in agreement]

KM: This, the channel that runs through here, is there a Hawaiian name that you give to this whole channel here?

PK: Well, actually it's just kāheka you know.

KM: 'Ae, kāheka or kahe?

PK: Yeah.

KM: Were there places like... Actually I see that you purposefully left some stone right there, in this kahe or kahawai.

PK: Well actually what they had there was a gate.

KM: That's where the gate would have gone?

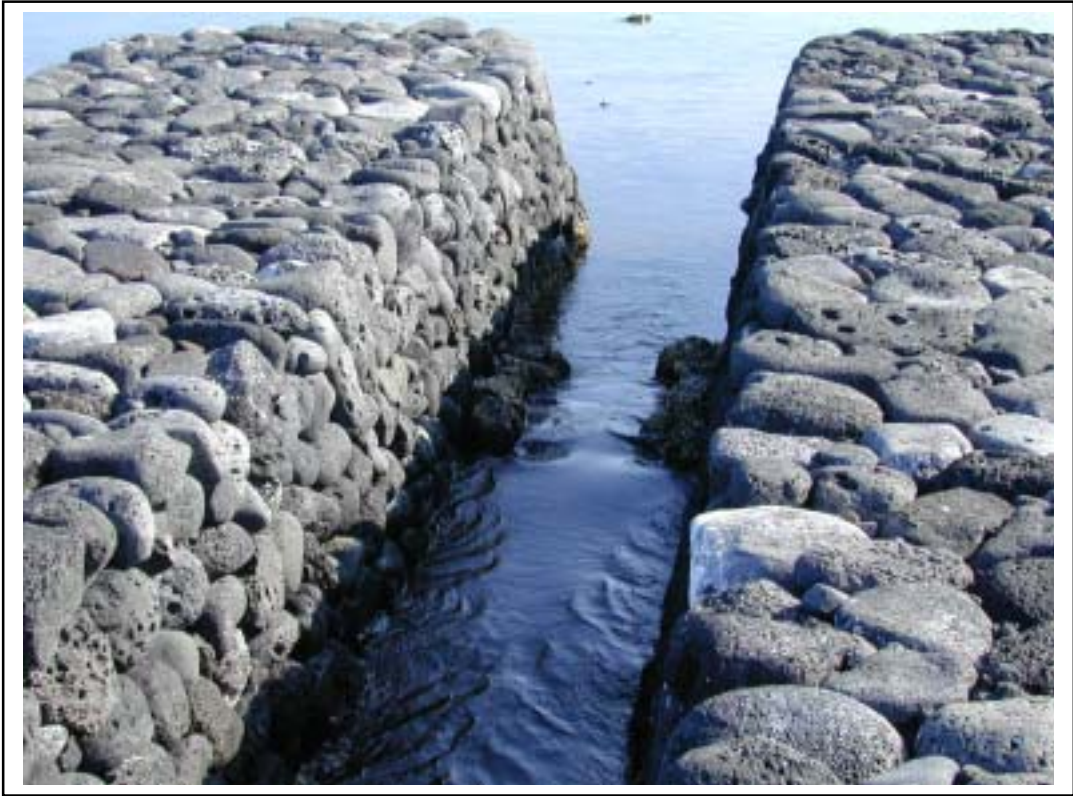
PK: They would have put the gate there.

KM: That's the mākāhā? Is that right mākāhā? [taking photos]

PK: Mākāhā. Then they had another one.

KM: So there were two?

PK: Yeah.



*Restored Mākāhā (southern section) on Kaloko Fishpond Wall
(KPA Photo No. 776)*

- KM: Right here so we can see this is the partner, there's one mākāhā.
- PK: 'Ae.
- KM: And the second one faces?
- PK: The second one actually we didn't put it where it should be. It should have been here.
- KM: About ten feet in or eight feet in?
- PK: Yeah, just about.
- KM: From the outer wall.
- PK: Yeah, it would...it's more like a ramp, you know where the water would go over.
- KM: So it would have been built up a little bit?
- PK: Yeah.
- KM: What it does is it blocks so if the i'a come in they can't...?
- PK: When the tide go down the i'a, get stuck on the inside, pa'a.
- KM: When you were a youth, and I realize that things may have been different from kūpuna time. What were the gates, the mākāhā, what was the lā'au that you used?
- PK: I didn't, it was there, but they made it out of kiawe wood. Actually if I knew the Hawaiians they would have used some other wood.

KM: Of course because in the kahiko time, no more kiawe. But you had 'ōhi'a?

PK: 'Ōhi'a, no.

KM: Kauila paha?

PK: Kauila, more likely yeah.

KM: Kauila, the uhiuhi which grew up here, solid woods like that?

PK: Yeah, the ones could handle the rocky area.

KM: Yes. And there was one other thing, you know on your hakahaka when you're down at the base like this and in here. Have you used coral in the stone also?

PK: Well, not really. We would bring the coral up to the top. We would start with the big ones and gradually get smaller on the top. What we want is the water to go through the bottom.

KM: Yes.

PK: We wanted our bottom, the hole to be bigger you know.

KM: Have you heard by chance that using coral helped to pa'a?

PK: Yeah, it binds.

KM: Oh, it binds, as it melts?

PK: Not on the bottom. What you want to do is do it up a little yeah so the water... [gestures flowing through]

KM: She continues to go underneath. On top as the coral...

PK: Disintegrates.

KM: Yeah, it binds.

PK: Yeah, it binds, yeah.

KM: Again, smart yeah. From there, they came to make the mortar, they burned the coral or what.

PK: Yeah. You know, actually what they did was pūlehu.

KM: Pūlehu?

PK: Yes.

KM: So they broiled just like?

PK: But when they used the coral to pūlehu fish, they noted that the coral would crumble and then come hard again.

KM: 'Ae.

PK: That's when they learned that.

KM: Again, observation, smart yeah? Your dream here, is this entire pā loko is going to go back and connect with the land on the Kohanaiki side?

PK: Yeah, that was always my dream.

KM: Yes. I notice that you have a form set up there.

PK: It's just a barricade to keep everybody out.

KM: I see.

PK: There's a note on that.

KM: Where would you have placed the other mākāhā?

PK: Almost to the end.

KM: It's much closer to the lae kahakai on that side?

PK: Yeah, you know where that holding pond is?

KM: Yes, yes.

PK: It would be just about there.

KM: Oh, so actually that other mākāhā was nearer to the holding pond?

PK: Yeah.

KM: Is the big wall... I see all that 'ākulikuli or something out there now, there's a pond behind there and see this section of the wall.

PK: You had all kinds of ponds in there, you know the small ones.

KM: And those are where the pua would go?

PK: Or the bait, you know the 'ōpae. They would store the bait fish.

KM: So when the smaller... Did you hear the term ki'o or were they loko iki, what were they?

PK: Ki'o they would use that once in a while.

KM: Yeah, cause you hear sometime they call ki'o pua or ki'o 'ōpae, yeah?

PK: Yeah.

KM: Now the outside wall, you said, pā loko. And another term that has been used in other locations was kuapā.

PK: Yeah, kuapā.

KM: Are the smaller walls called, have another name? Are they iwi or...?

PK: That's what I was thinking about you know, I heard them talk about kuapā, i loko o ka loko.

KM: Oh, within the pond, I see.

PK: When they were talking, that's what they said, "it was inside of the pā loko."

KM: Like this division wall here, that pond on the other side that cuts across, it runs actually mauka-makai. Did that pond have special use over there, or access in your time?

PK: Well, in my time all we did was store. We would take the fish from here and put in there and hold 'em.

KM: Do you recall was there a time that even pua were brought from Kawaihae?

PK: Yeah.

KM: Francis Foo's time paha, or something like that?

PK: Yeah, even in the earlier days.

KM: Even earlier, Keanaaina paha, Mokuaikai them paha. Where did the pua go, did the pua go into that far side or even into the smaller ponds?

PK: No, it went to the back.

KM: Into the back, oh there's a finger that cuts in back?

PK: Yeah.

KM: On the south, mauka side actually. So the pua would go into ponds like that?

PK: They would put it in there and then from there they would eventually let it out. The ones that were strong enough.

KM: Yes. Otherwise all the pua 'ai 'ia [chuckling] outside here.

PK: But actually you know those days there weren't many, all those ulua or barracudas.

KM: How about pūhi when you were a child?

PK: Pūhi, yeah.

KM: Pūhi had. Did you hear that there was a...when we spoke briefly before that they say had mo'o for this pond, guardian. Did you hear was there a relationship between the mo'o and the pūhi or...?

PK: I didn't really notice it.

KM: In your time, that is important so you folks kind of weeded out. If there was undesirable fish? Hemo?

PK: [nodding head, yes] Yeah, like the barracuda, the ulua you know we wouldn't.

KM: Yeah, that's important.

PK: We would go and catch it.

KM: Bring 'em out?

PK: Yeah.

KM: 'Ai 'ia paha [chuckling]?

PK: Yeah.

KM: I see there's an area on that smaller what I think you indicated maybe you thought was kuapā, the division wall that runs mauka-makai between this loko nui and that loko iki. Is there an area that had a platform or something larger on there that you recall hearing about?

PK: No, I only know when I was little when I went across, I used to go out to the platform where the end of the wall was.

KM: So it's at the end of the wall.

PK: In that area right there [pointing to area along inland side of pond].



*Division wall (in circle) between Kaloko Nui and Kaloko Iki
(area of former platform) (KPA Photo No. 778)*

- KM: Sort of where the wall touches into all that 'ākulikuli stuff?
- PK: Right into there.
- KM: Okay, I'm just going to take a shot of it. It's interesting because in some of the mo'olelo of this place here, tūtū Kihe wrote about a platform in the mid-section of the pond that he said was the...
- PK: If I'm not mistaken it was there you know. But there was another one was here, in the back there.
- KM: Oh, so right where the dirt lepo is now, in behind?
- PK: No, way in the back.
- KM: Way in the back.
- PK: I know they had one up there.
- KM: On the pond inside or?
- PK: Out.
- KM: Out, oh, how intriguing. Did you hear anything about how come those kahua like are out there?
- PK: The reason all I know the reason was when we went in there we put our boat up there you know our canoe. Our canoe we put up that end and we would walk behind to go hunting.
- KM: You folks would even canoe from this shore go across to the smaller?
- PK: Yeah, put a canoe inside and go up there.

KM: What would you go hunting for up there?

PK: Pig.

KM: I hear had plenty pu'a up here before.

PK: [nods head in agreement]

KM: This, how you were describing here where the kahe or kahawai like and for the mā kāhā, did you in your time were they actually trapping fish between? Or did they catch the fish just outside?

PK: No, they didn't use these.

KM: They didn't use it for trap, for catch select fish?

PK: No, not while I was here.

KM: Not while you were here. Did you hear by chance, them talk about there being guardians of the pond either kanaka, people that would watch and oversee to make sure that things were used properly or did you hear anything about guardians of the pond?

PK: [smiling] I heard, but it wasn't us.

KM: Wasn't you folks... 'uhane kind?

PK: [shaking his head]

KM: The mo'o [chuckling]?

PK: Yeah, actually you know, when it started to fade away, it was kind of sad but there was nothing we could do.

KM: That's right, yeah. Did you hear or did you personally see... I've been told that the water here changes color sometimes. You heard about that?

PK: Yeah.

KM: Did you see it?

PK: Yeah.

KM: What is the reason that the water changes color?

PK: It happens once a year, in the month of March. My mom used to talk about it, because way over, you get that rock [pointing to a stone in the distance].

KM: Yes, the rock goes down.

PK: Like a lump... my mother once said a girl drowned in there. With my memory, she said it was in the month of March. She always told us "When you go down the pond remember don't let the ladies go in the pond."

KM: Ma'i wahine kind?

PK: Yeah, yeah.

PK: Because that girl, the pond would change color it would turn reddish.

KM: Were you to stay out of the pond when the water turns red?

PK: For the men, no.

KM: Didn't matter?

PK: But for the ladies, yeah.

KM: Kapu, just like?

PK: Yeah.

KM: Even when your mama was growing up like that?

PK: Yeah.

KM: She told you folks to respect that at that time?

PK: Yeah. But what the legend was, that's what it is, the girl drowned in the pond so that's about it. I can't remember her name, she gave me the name. Maybe I should ask her. She used to walk in the back there.

KM: Were there houses out somewhere along here?

PK: Mostly that ridge up there and beyond that.

KM: From the edge of the pond you slip up there's a terrace like?

PK: You know, we had one shack over there but whoever put it there, we just use it.

KM: I understand that people like perhaps Palacat, or Catalino, Pedro mā yeah?

PK: Yeah, yeah.

KM: I guess in Francis Foo and maybe Akona time there were some Filipino caretakers.

PK: Lot of Filipinos used to take care the pond. Had two that was living outside of Kohanaiki. Well one, I remember his name, the Filipino man, he was Lorenzo.

KM: Lorenzo, he was in Kohanaiki side?

PK: Kohanaiki, yeah they have that two story house over there.

KM: Oh.

PK: That's the one my grandpa made.

KM: Was Lorenzo...was the house, you know the ponds at Kohanaiki?

PK: Yeah.

KM: Was the house near there or further towards...?

PK: No, you see where the white rock is?

KM: Yes, the white rock there?

PK: Yeah. It's just on the mauka of that.

KM: You can see it from there, oh.

PK: I think they still have the wall.

KM: Still get the kahua or something.

PK: Yeah, they have the platform.

KM: Near the boundary between the Kaloko and Kohanaiki?

PK: Yeah.

KM: Hmm. Do you remember, could anyone...in your life time, did anyone come here and fish or did they ask permission first?

PK: We came whenever we wanted.

KM: Yes, but you folks were the kama'āina. What about guys from somewhere else? Did anyone just come?

PK: If they did come they would come to us and then ask.

KM: Noi mua they ask permission or what?

PK: Yeah, you know if they can. It's for everybody.

KM: Yeah. Now this pond was owned by the McGuire-Stillman? They acquired it, I understand it was from the estate of Kalākaua, if I recall. In the 1950s, did they modify this wall so they could drive a jeep over it or stuff like that also, 1950s-'60s like that?

PK: Yeah, I think it was 1956.

KM: In '56 about.

PK: When did I leave... [thinking] I left in '56. Anyway someplace in between there you know. Yeah from '56 to '60.

KM: What was the purpose, just to make it easy to go?

PK: I don't really know. Why they did it?

KM: You know Rick was saying that one of the things they're finding is they're looking for the kumu for the base line stones.

PK: Yeah.

KM: He's been finding a lot of broken glass, Primo bottles paha and stuff like that. I guess the people at that time didn't care too much about what they kāpae 'ia.

PK: Yeah.

KM: Stan, are there some thoughts, something relative to the wall?

SB: Well, I was thinking did you talk about the bench area on the wall in front, how that was built before? How that functions with the wall?

PK: Actually what really, that thing was for to break the waves. The wave would, you know... [gestures with hands]

KM: So like here, there's a terrace or kahua in front of the wall.

PK: Yeah, in the front of the wall.

KM: That was maintained to absorb some of the?

PK: Actually when I heard them talking they said that was to maintain the front. The face of the wall, so you could stand up and work.

SB: Okay, yeah.

KM: Wonderful!

SB: So a place to repair the rocks.

KM: It was further out? It didn't stop, the pā loko didn't stop flat, it extended as a kahua, a terrace like out a bit?

PK: Yeah.

KM: That you could walk?

PK: And then when they said you know, it's too break the wave then you would see the reaction of the wave. It would kind of go into the bench.

KM: Yes, amazing!

PK: The pukas, they wouldn't patch the puka.

KM: Not like this how you went ho'opihapiha.

PK: The water would go on top and...

SB: And you said that they collect salt out of the stones?

PK: Well, the rock used to be on the wall.

KM: Like poho kind? Had the hallows?

PK: Yeah. See like that [pointing to a stone with a cup-like feature at the top]?

KM: Yeah, smart. You could actually the natural wave action or if you wanted you could halihali wai?

PK: Yeah, halihali wai. And then you get pa'akai there.

KM: 'Ae.

PK: Where the rocks went, I don't know.

KM: If it was some special rocks, must have all huli 'ia, wash over, maybe you'll find it as you do some of this work.

PK: Maybe you'll find it up the mountains.

KM: That's right, yeah. Lawe 'ia na kekāhi po'e. Is there any evidence that you are familiar with of stone work out in the water?

PK: [shaking head no]

KM: No, not that you're aware of out here.

PK: No, the only stone you would find out there would be the imu.

KM: They would make imu out in the ocean?

PK: Yeah.

KM: That's like a house for the fish?

PK: For the manini or maiko, kūpīpī.

KM: They make imu?

PK: Yeah, so they would germinate.

KM: When you were a youth, speaking of manini, did 'ōhua come out here? Did you find the 'ōhua?

PK: [gestures to flats between Kaloko-Honokōhau]

KM: Oh, on the papa out there like Awanuka and what? Lae mamo?

PK: Awanuka.

KM: Awanuka, so you're kama'āina to those places so the 'ōhua wash up?

PK: Plenty, plenty.

KM: How about now, have you seen 'ōhua?

PK: Not much.

KM: One of the interesting things that we see along this shoreline, and I've been out with the 'ohana, Keākealani mā, the Kaholo descendants out at Kīholo and Alapa'i at Kapalaoa like that coming out here. We see honu, many honu coming up again. Were there honu when you were young?

PK: Yeah, they were plenty, but the food, they had plenty food too.

KM: The limu like that, that they eat?

PK: The limu, yeah. Now you look, plenty turtle and no food.

KM: That's right too much, paha. In your day did you lawai'a honu?

PK: Yeah.

KM: You folks would fish honu like that? You folks eat honu?

PK: No, we use it more to control instead of you know, over fish.

KM: 'Ae. That's an interesting thought you know Uncle Robert Punihaole mā at Makalawena and into Kūki'o?

PK: 'Ae.

KM: They talk about bringing honu into the ponds...

PK: Yeah, that's what they put 'em in the pond for, to clean the limu.

KM: Did you folks bring honu into this pond?

PK: Yeah, we used to bring in here and everywhere.

KM: At Honokōhau, Aimakapā, 'Aiopio?

PK: Aimakapā, all over.

KM: You folks eat honu too, in your days, some?

PK: We eat the ones outside, not the ones we keep.

KM: Not the ones inside. That's really interesting.

PK: The ones we put inside to eat, we know which one it is [gestures marking them].

KM: Marked paha you mark 'em like that kaha. Just like pet or?

PK: The home animal, you don't touch. The one you store to eat you know. Just like going to the store buying a piece of steak and put that in the ice box for tomorrow, same thing. [chuckling]

KM: 'Ae, that's right, amazing!

PK: Only thing the steak when you buy 'em they're dead, the turtle is alive.

Group: [chuckling]

KM: Fresh [chuckles].

SB: Lasts longer. So you don't think that there was any stone work like between these points at one time?

PK: No. Just up front [pointing down shore to the south].

KM: Out of Awanuka, this lae that goes there?

PK: Yeah and over there.

KM: It's natural? Or was it man?

PK: I think somebody put it there but whoever put it there, I don't know.

KM: From this point?

PK: You see all over there, yeah you had big boulders.

KM: Yes.

PK: I don't know why they did that but it's more like to break...

SB: To break the waves coming in.

KM: Sure.

PK: Yeah, and even this one here.

KM: May I ask, have you folks dove out there and actually seen evidence?

SB: No.

KM: You haven't?

PK: All the boulders are all... [gestures pushed around]

KM: Washed up.

PK: Washed in now.

KM: It's a continuous process of stewardship and care isn't it?

PK: Yeah.

KM: Hard if one person, that's why earlier you said it was the community?

PK: Yeah, it's the community.

SB: Today there's a lot of fish out here right in the front of the pond. What are some of the fish?

PK: Lā'ipala.

KM: Lā'īpala, the yellow or the mamo?

PK: Yeah, mamo, kūpīpī.

SB: The big fish is coming in and out.

KM: I actually saw one of the stick fish come in earlier and they go chase too.

SB: Here comes one right here a bigger fish, black.

KM: Oh yes, humuhumu paha?

PK: No, pāpio.

KM: That's one pāpio.

SB: Pāpio yeah.

KM: They're aggressive.

SB: He chased after, there were a lot of fish in here earlier he came and made one pass already and chased 'em out.

KM: Funny, you'd almost think that maybe they would oosh into the mākāhā, for a little protection. They shoot out eh...[chuckling]

PK: Actually no, why they do that is before in the old days they had imu [gesturing out to various locations in the bay]

KM: Yes, all scattered around here?

PK: Yes. The fish would all run to the imu, when the ulua come in. Then when you needed fish, you just throw on the imu, take the imu out, take the fish, put the imu back.

KM: 'Ae, put the imu back, how smart yeah? When rough time...and was there, was maintenance on the pond a regular thing? Or were there special seasons when the ocean was...

PK: Always.

KM: It was continuous? You always?

PK: Yeah, always, right after the rough water you would check.

KM: And it's logical because if you let it go too much, the work is more big right?

PK: That's what you going end up with [pointing to the broken sections of the pond wall].

KM: You end up with what's out there. Do you recall if we slip from Kaloko Pond here for a moment and go to Honokōhau. In your recollection if we look at Honokōhau today, 'Aimakapā Pond, the water is not real healthy. Was it cleaner and in better condition when you were young?

PK: Yeah, I would say maybe forty years ago.

KM: Was there still a time when there was still a mākāhā in your life time? Was there still an opening or was more of the stone wall visible and not so much of the sand?

PK: The stone wall, yeah. You know the one on the outside?

KM: Yes.

PK: They were much higher.

KM: Out in the ocean side?

PK: Yeah. I'd say about thirty years later that he kind of, you know.

SB: The way they are saying it now that there's no evidence of the stone wall under that.

PK: No, there wasn't.

SB: That's a natural berm.

KM: I see, so the berm has built up behind?

PK: Eventually it got higher.

KM: I see, so the old wall is actually out of the pu'u one, out of the sand area?

PK: The wall is not in the front of the pond, it's on the side of the pond.

SB: Yeah.

KM: Okay.

SB: It's really two different kinds of ponds. This is a stone wall pond, and that's an earth wall pond.

PK: Yeah.

KM: Pu'u one right, loko pu'u one?

PK: Yeah, pu'u one.

KM: The water there today, as you see it, is different than the water when you were young?

PK: Very.

KM: Did people fish in that pond when you were growing up?

PK: I did.

KM: You did, was tūtū Kanakamaika'i still going into there, or Pali Ka'awa mā?

PK: Yeah, Pali, tūtū Kanakamaika'i.

KM: What type of fish?

PK: Awa, mullet.

KM: Do you remember tūtū Kupihē?

PK: Yeah.

KM: Joe Kahananui paha?

PK: Yeah, all of them.

KM: Okay, so all of them were using?

PK: The pond was still in use.

KM: It was viable and living?

PK: During their time yeah.

KM: This is even into forty, fifty years ago?

PK: Yeah.

KM: The water today, we've been told is warm and mucky you know.

PK: Yeah.

KM: Wasn't like that, no?

PK: Oh yeah, it wasn't. You would have more water coming into the pond from mauka.

KM: 'Ae, more from mauka?

PK: Yeah.

KM: So the forest is different? The rain shed?

PK: Yeah.

KM: How about the ocean circulation?

PK: Well, you know we too, had more, now it's kind of I don't know it's all plugged up.

KM: Plugged up, well that's the dune you were describing. If the walls are outside that dune has blocked it right? It stops?

PK: Yeah. Actually what I think most of it is the bottom.

KM: All the muck has settled down?

PK: Yeah, it's probably all, you know.

KM: Were the kūpuna actually going in? Have you heard did they actually 'eli and dig and clean out the ponds like that some? In kūpuna time?

PK: Yeah, if I do remember mostly I seen this in Kohanaiki.

KM: Kohanaiki type because those anchialine ponds are locked in?

PK: That's where we were most of the time. We had to take care of that pond over there, so we would clean the pond.

KM: 'Ae. You see even at Kohanaiki there are walled areas and small kahua within the ponds?

PK: Yeah.

KM: May I ask if you've heard a name? Tūtū Kihe in his Hawaiian mo'olelo wrote the name for that area of the ponds, Wailoa. Have you heard that name?

PK: Yeah. Before someone...who was it [thinking], they wanted the name to be Wai'olu'olu but after they got together and somehow they gave it that instead, Wai'olu'olu.

KM: We're going to jump back to the Honokōhau for a moment. In the back side of the Honokōhau Pond there are small, like these pā...



Smaller ponds at back of 'Aimakapā Fishpond (KPA Photo No. 3113)

- PK: Yeah, holding pens.
- KM: Who, what was the purpose of those smaller holding pens? Who used them?
- PK: It was almost like individual holding pens. A family would put there and share among the people.
- KM: Kuapo, share, exchange?
- PK: Yeah they did.
- KM: Between the upland produce and they come down they get lawai'a inside there?
- PK: Yeah.
- KM: Those were smaller holding pens?
- PK: Holding pens for...
- KM: Individual family, 'ohana like that?
- PK: Yeah.
- KM: That's very interesting you know it's a unique management practice, yeah?
- PK: Yeah, everybody would get involved. Even if you, it was your pond, I would go and help you.

KM: Yes, kōkua.

PK: Yeah.

KM: And then everyone benefits.

PK: Everybody benefits.

KM: Was 'Ai'opio still used at all in your time?

PK: Yeah.

KM: As a trap like that?

PK: Not as a trap, it's just a gateway. People would use that to go out fishing because there were still canoes.

KM: I see. There are openings but you also see there are some smaller pens like in there?

PK: Yeah, that was for storage like, same.

KM: They come back, they lawai'a?

PK: Yeah.

KM: You can kāpae 'ia?

SB: Those pens are pretty new though right?

PK: Yeah.

SB: Because I looked at an old photo...

PK: Lot of them were just put there because the rock was there. They just moved the rock but not really knowing the...

SB: Original alignment.

PK: Yeah, the original.

KM: Although, when you look at Baker's 1915 shot, you can see, what look to me, like some alignments that...

SB: I looked...Rick scanned Baker's photo and we blew it up and the wall where the big square is?

KM: Yes.

SB: It comes all the way across the pond and there's nothing but sand behind that so all that area now where those pens are, was all sand beach was there.

PK: Yeah, all sand. Like I said you know before it was all sand over there.

SB: Yeah, it was all sand beach and then now probably because when they opened up the thing to let the sand out and then that wall went down.

PK: When the water would come in everything would get washed away.

SB: It's really altered a lot.

KM: I see.

PK: What was done before, and what they did later you know that created some...

KM: Change and?

PK: Yeah, in the land.

KM: Where did tūtū Kanakamaika'i live? Do you remember where his house was from 'Aiopio? Was he directly behind a little ways?

PK: Well, the only houses I seen you know, were the ones on the water. They were on stilts.

KM: Oh. Was anyone making salt in those beds when you were a child or was it pau?

PK: No.

KM: You know the mortar, cement beds back there? Was pau? But did you hear was it a salt bed? Someone was doing big stuff.

PK: Well, if they were doing something it wasn't salt.

KM: Oh, for real you don't think it was a salt bed, all that cement?

PK: Yeah, because whoever was doing it, we didn't go back there.

SB: But, originally it was salt? Yeah.

PK: Yeah, because the other one the one if you would go to Mahai'ula.

KM: 'Ae, Ka'elehuluhulu. That was tūtū Ka'elemakule, that was his salt works out there.

PK: Ka'elemakule, yeah. The same Ka'elemakule he had over here in Papawai.

KM: That's right, Solomon mā, yeah?

PK: Right.

KM: That tūtū was John.

SB: I was going to say here, but maybe we'll go out a little bit more towards that point, I wanted to look at some of the basins that are in there and talk a little bit about making bait and things like that.

KM: Okay, we go then...hiki no. [recorder off]

[Group walking back along wall, to go towards Awanuka – Honokōhau direction; discussing salt basins.]

PK: ...Yeah, those.

KM: Those kinds of basins like that?

SB: Yeah, there's some up here too on these rocks.

PK: Even on the wall you know they have the rock that belong on the wall. They would make the chum palu.

SB: I was watching these fish because there were a lot of them here and then they went out along that edge. The pāpio, I saw one come through here chase them out and then there were some weke that came up, one of them was like right on the top.

KM: Yes.

SB: Then that one came out and chased 'em again... [chuckling]

PK: You know, all the imu that they built over there, no more now.

KM: Yes, but they're ma'a to coming. The imu were shelters for them?

PK: Yeah, you know when the big fish would come they would run into the imu.

KM: Yeah... So I see up on the top here. You have used ko'a where it was available just to fill in too.

PK: You see this one here, what I told him is you take this off and put 'em on the top.

KM: Oh, the smaller ones so it didn't fill it up so much?

PK: Yeah, it won't block the hole, still got that.

KM: That's right I see, yes.

PK: That's what we want, we want the water to flow through. [recorder off – walk to the Awanuka vicinity; discuss a little ponding area behind the shore]
...That kāheka over there, in 1940 they still were using that.

KM: Just this side of...is this Awanuka that little bay section there? The kāheka was in behind Awanuka side like that or further over?

PK: Well, I think it was [thinking]... This was used during my time.

KM: The kāheka itself?

PK: Yeah.

KM: What were they doing in the kāheka?

PK: Actually what they did was just come in with the boats, with the canoe.

KM: 'Ae. This wall back here, do you remember where Keanaaina's house was, just a little bit?

PK: If we talking about the old house, I know where the old house is. During my time the house that was there.

KM: Yes.

PK: The other one was in here.

KM: There was another house, back?

PK: Yeah, right in here some place, had the wall.

KM: Yeah, you can see this section pā 'ia here.

PK: Yeah, and over here I think if I'm not mistaken they...what was his name John Palacat, I think.

KM: Yes, Palacat and was there a Catalino with Palacat?

PK: Yeah, Catalino too, they both were.

KM: Yes, may I ask while we are just standing here for a moment. A little behind here is the pā ilina, is that correct for Kaloko? Do you know who the 'ohana were, or are those old people from before times?

PK: Yeah, before. My mom probably knew them, but I didn't really get to know them.

KM: 'Ae. You must...I wonder if some of that pā ilina, say if it's historic there must have been plenty people living makai here then.

PK: Yeah all over here [gesturing around].

KM: All the way to Honokōhau. People came you think even to here? There is some pā ilina at Honokōhau too.

PK: You mean that they were using.

KM: Yeah, the grave sites like that.

PK: Yeah, they had, go all the way.

KM: 'Ae. You have done some work to try and stabilize this pā ilina?

PK: Yeah.

KM: Is that something that you were also... When you were growing up how did your kūpuna treat burial sites?

PK: Well, it's something like when they get lonely.

KM: Hmm, they go talk?

PK: Yeah, they go and talk story.

KM: Visit the 'ohana. They aloha, they didn't just go and make any mōkākī any kind?

PK: A'ole.

KM: They aloha?

PK: Yeah, they would go there and enjoy.

KM: If the wall had hāne'e a little bit or something, did they go and ho'oma'ema'e, clean up just like?

PK: They usually do that, because in our time we did it.

KM: You were just carrying that practice on today.

PK: Yeah, we were always taught that we were the caretakers.

KM: That's right, good.

PK: What is there, you put back. If it falls out you put back again.

KM: 'Ae, maika'i.

PK: Even my grandpa used to do those things, he used to go in the back and...

KM: Pule or what, take care?

PK: Yeah... [walking north along coastal trail]

KM: I see this reaches back into here, the water.

PK: Yeah. During the war, when they had the war everybody just, everything just completely stopped.

KM: World War II you mean?

PK: Yeah.

KM: Everyone was pushed off the ocean for a while?

PK: Yeah, everybody was.

KM: Yeah, makai pushed mauka.

KM: I understand even like tūtū Kanakamaika'i them had moved mauka.

PK: Yeah, they were always at the beach and then all of a sudden they were gone.

KM: Mauka.

SB: The government, whatever military?

KM: Yes.

PK: Actually you look at it, it was just a safety precaution.

KM: Sure.

PK: It was the people that was here before that and they got the government involved with getting everybody else.

KM: You know when the war came, everyone was so maka'u.

PK: Well actually, they really didn't care.

KM: Didn't? [chuckling] At least if you not in Pu'uloa if you're not in Pearl Harbor it was okay.

PK: They said "they not after us, they after him, so why should we bother."

Group: [chuckling]

KM: And hard because all the fisherman all along the coast had to go, were pushed mauka.

PK: That's what my grandfather said, they told him oh you have to, you know you cannot go down, and he said, "Why me? They don't...that's not my enemy."

KM: Yeah.

PK: That's what he thought, "I got nothing against those people. What are they fighting for?" In a sense you would see the way we thought and what they thought was different things.

KM: Yes.

PK: But they didn't care what we thought.

SB: No [chuckling].

KM: I see this 'uhaloa here, were you folks still using, gathering 'uhaloa?

PK: Yeah, we still do yet.

KM: Still yet. When you come down from mauka on kula land were there certain plants that you gathered at times also? When you were coming makai?

PK: Mostly the aloe.

KM: Ahh. But the natives...how about kōko'olau or something like that?

PK: That, we had 'em growing in the garden.

SB: Peter, was there like a wall through here? That was blocking out some of this water?

PK: Yeah, had a wall coming out from in there.

KM: What's the name of this place, this area here do you know?

PK: I don't really know the name of this, all my uncle said was, "oh let's go over to the kāheka."

KM: These kāheka in here, small holding ponds?

PK: Yeah, actually if you look at it, the water in that time used to run. You could see the water moving and going out.

KM: What was in these kāheka?

PK: Well, mostly bait.

KM: Bait, 'ōpae?

PK: Small 'ōpae, āholehole and the small 'iao.

KM: The Awanuka as a place name, are you kama'āina to that?

PK: Not really, no.

KM: It's on the old maps, in the old survey records. I understood that this is that vicinity. [see also interview with Sam Keanaaina]

PK: In that time, that's what it was.

KM: This is your bait place also, then?

PK: Yeah we would come here and collect bait. The rocks wasn't in there.

KM: I see, well this is all the storm and the tsunami even like that.

PK: Yeah. Now you can see a little bit of water moving.

KM: Yes.

PK: In the old days you would see 'em.

KM: 'Ae, kahe, kahe. Were there certain types of pūpū that you folks liked to gather from some of the areas around the pond? Like kūpe'e, pūpū awa?

PK: Yeah kūpe'e. Even that, they call...they have it in here, just like kūpe'e. The fresh water one.

KM: Yes, it's kind of like a wī almost?

PK: Yeah, yeah.

KM: Hīhīwai like kind of?

PK: Yeah. It looks like the kūpe'e but only...

KM: Pīpī they call that, not pipipi but pīpī.

PK: Something like it. You have 'em in the pond.

KM: 'Ae.

PK: But in here, we used to have 'em in here too. This is where they come collect bait, lot of 'ōpae.

KM: 'lao, 'ōpae the āholehole, the baby kind.

PK: Āholehole the baby one yeah.

KM: Are you folks having problems with guppies out here in some of the pond areas?

PK: Yeah.

SB: It's taking over all of them.

PK: Mostly down Pine Trees side, terrible.

SB: All our ponds too though, back here yeah.

KM: The 'ōpae 'ula are really suffering now?

PK: Yeah.

SB: Uh-hmm.

PK: You see the āholehole? [pointing to the fishing in the kāheka]

KM: 'Ae.

PK: Before this place used to be full. You know, you could stand on the walls, you could see 'em. Just like mirror the thing all sparkle.

SB: Peter, when people came and like that coral to put like in the cemetery or something. Did they take the coral from just here or did they go out on the reef and get the live coral?

PK: What they did was a lot of times, they would dive for 'em.

SB: Yeah, so they would get the live coral?

PK: Yeah, they would get the live one.

KM: What is the purpose of taking the coral up to the ilina like that?

PK: It's more like headstone marking. If you look at it this way, they would use it as light.

KM: 'Ae, especially at night time you could follow the line.

PK: Yeah, you could follow that. Then when you walking during the night they would tell you keep your eye on that.

KM: 'Ae, smart yeah. Logical, if dark night, dark rocks, hā'ule [chuckles].

PK: What they say, they would rather not do anything during the dark night.

KM: Yeah, pō Kāne kind.

PK: Pō Kāne, yeah.

KM: Stay home [chuckling].

PK: Yeah.

KM: Hmm. so this was an important bait place then, you come in here? Nice.

PK: [nodding head in agreement]

SB: You would, scoop it up and put it in a palu bag and drop 'em let 'em spread out and then the big fish come after 'em?

PK: Yeah, we come up here and get 'em and take them up there or take where ever we wanted to.

SB: Did you use just the fish or did you mix 'em with vegetables and things with 'em?

PK: No, mostly we would use mud.

KM: Where did you gather your mud from?

PK: You know the pond?

KM: Yes.

PK: Yeah, where ever had the mud we would take the mud and use it for chum. Well actually it wasn't, it was something that the fish would get mad at. When you throw the mud, the bait would run in the mud and the fish would...they would loose their... [pauses]

KM: Sense of direction? Because the shadows just close everything down?

PK: Yeah, trying to look for the bait.

KM: Yeah.

PK: So then when you put your bait down they would bite, they didn't care what it was.

SB: [chuckling] They were mad.

PK: Even put the hook, they would bite the hook.

KM: Interesting, cause you know some areas like this where you can get mud from the pond like Makalawena, same thing they said.

PK: Same thing.

KM: But you go Ka'ūpūlehu they said they had to go up kula on to the pu'u and gather.

PK: Yeah, yeah they had to go get mauka.

KM: 'Ae.

PK: But theirs one would be little more on the red side, if you know what I mean.

KM: Yes.

PK: Then when they use that, the 'ōpelu, āholehole or whatever they were catching would think the dirt was 'ōpae. The 'ōpae 'ula.

KM: 'Ae.

SB: This rock is a lot redder than the rest.

PK: This one would come from...I think it came from mauka.

SB: Did you use different colors for building things ever? Different color rocks?

PK: Not really.

SB: I've seen some places maybe older things where they might use, they would take the sides and they turn the red sides out or the red sides in.

PK: That came in the later, most of the structure you would look at would be this kind.

KM: More dense, 'alā.

PK: Yeah, more heavy rock.

KM: You know you use what you had available yeah? If you lived on a place where...

PK: Well, actually what they did was because they used up the 'alā stones because the thing was much more stable, it would hold, more firm.

KM: Yes, 'ae. You've seen some areas where they only build with coral? Or they only build with a particular type of stone?

PK: Yeah, because of the area.

KM: What's available...

PK: Yeah. But here in Kaloko it was noted that they use a lot of this [pointing out the stones].

KM: 'Alā.

PK: And then 'a'ā. Because what they had there is what they would use. [recorder off – walk to an area on the pāhoehoe flats where a poho (mortar) had been shaped into the surface – recorder back on]

PK: ...They would use for bait.

SB: For bait, they wouldn't use that for making salt or anything to line it?

PK: No, not really they would use for...

KM: Pound?

PK: Yeah.

KM: Did you folks use 'ākia or 'auhuhu, did you hear anyone talk about using that out here?

PK: Yeah we used.

KM: You folks did?

PK: I even got one growing at home.

KM: 'Auhuhu or 'ākia?

PK: 'Auhuhu. 'Ākia, no I don't have.

KM: The 'auhuhu you would mix that with your palu when you pound?

PK: No, no. You would use it separately.

SB: That's to stun the fish, is that right?

PK: Yeah.



Poho (bait bowl) in Awanuka vicinity (Kaloko) (KPA Photo No. 784)

- SB: [pointing out a poho] There's different kinds, so there's like deeper ones more like cups, and then there's these ones that are more like basins, different kinds of bait?
- PK: Yeah, a lot of them they use ina, hāwa'e, wana or hā'uke'uke. Like this one here I would put the ina in. The ina was small. A lot of those, I don't know, some people made their own with the rock...
- SB: [points out fish near the shore]
- PK: No matter where you go you would look at the reef and the reef would be kind of yellow because of the lā'ipala.
- SB: There's one right there right?
- PK: Before not only one you couldn't count.
- KM: So you've seen a change in the amount of fish as well?
- PK: Yeah. What you see one over there you know, fifty years ago there was one hundred.
- KM: How come it's different now?
- PK: I don't know what ever made the water you know, not too, like the old days. The water feels different now.
- KM: You think it feels different even?
- PK: Yeah, you don't have the quality like it used to. It don't produce any more.
- KM: May I ask you a question about that though, is that has there also been a difference in how people take? Even kanaka?
- PK: They have a lot of difference.

KM: Lot of difference, before you took what you could use and...?

PK: If you take, take for the whole week, don't waste it, use it.

KM: 'Ae.

PK: What you won't use, give back. Now a days they take they don't care, they just dump, they throw.

KM: Too much then pau, throw away? I guess if people come from all over. Before, you folks were a community?

PK: Yeah, everybody would, you cannot throw rubbish. That was the worst thing you could do, is litter. But now a days, I don't know, nobody just cares anymore...

SB: I've noticed like when these waves are breaking there's some bigger fish, right over there. It comes in right in the brown shallow area.

PK: What you see there that's what used to be here, and there would have another quantity.

KM: Another layering of fish.

PK: Maiko, manini, ape, pākui. That fish would be in here, all the yellow ones the keiki, all inside here. Now when you look at it, where is it?

KM: Everything changed, that's what you said before too, loli!

PK: Loli!

KM: Loli ka 'āina!" [looking back to the restored section of the Kaloko pond wall] From here your wall is just so beautiful.

PK: I wish it was all the way!

SB: It's there, it's going to get there.

KM: 'Ae, what your tūtū say, i ka manawa kū pono, it's going come about.

PK: Yeah [pause], it will come.

Group: [agrees]

PK: If then, you see, in the old days you could see this thing just covered.

KM: And the yellow that's the lā'ipala?

PK: Lā'ipala, they're good eating.

KM: They're good?

PK: With the barbecue sauce.

KM: [chuckles] Pūlehu, kō'ala?

PK: Kō'ala kēia 'ono!

SB: [pointing to a poho] Did they intentionally chip these out or does that just over time, worked over? Start one spot and it would just slowly?

PK: Yeah, they would come to the same spot and do it again.

KM: 'Ae. So those little poho like?

PK: Yeah, 'oia ka ipu.

SB: That's why I was fishing out here when I saw you that weekend you know, it's like people have been fishing out here for a long time it must be a good spot.

PK: Before you came. And before I was here. Because when I came, that thing was there.

KM: And you followed them out, right?

PK: So I use 'em too.

SB: Of course I made the mistake, I should have gone with Peter and watched him throw net instead of just throwing my line out there [chuckles].

PK: Yeah, I do a lot of net. I make net and you know.

SB: I would like to come with you sometime and watch how you throw net.

PK: Well, I'll bring you one, you throw your own and I'll throw mine.

KM: It's wonderful, yeah.

SB: I can throw net.

PK: I got three of 'em.

SB: I can throw a net maybe not the big ones as good as you can but...

PK: To be honest with you last year I made eleven.

SB: You made eleven?

KM: Wow!

PK: One went to Louis, one went to Rizal, one went to my nephew, and one went to my brother. Whoever came just picked up and went.

KM: You see what you just describing your kūpuna they hā'awi aloha. And you give and what, ke ho'iho'i mai.

PK: Uh-hmm.

KM: And what, they go get fish, you get fish?

PK: Hoo! What they get, they bring.

KM: That's right, how nice.

PK: My nephew when they go again they come back. They bring some more.

KM: 'Ae, ola.

PK: You know the problem is they don't want to learn, because of technology.

KM: How to kā 'upena, to actually do the sewing?

PK: Yeah.

KM: It takes patience.

SB: Where I grew up people made nets too, but not big nets like you make in the smaller size because they were catching shrimp instead of fish.

PK: Not like what we do.

SB: They caught some fish but mostly little shrimp. They had tucks on 'em so the net would tuck up like this.

PK: The line would go through the center.

SB: Yeah, and there would be little lines that would go to parts of the net.

PK: Yeah, and the thing would bag up.

KM: It would make a bag basically?

SB: Yeah.

KM: The 'eke.

PK: Yeah, I make those too. My grandmother taught me how to sew those nets. [chuckling] I'm serious when I was like maybe five years old...

KM: ...Hoo, mahalo nui. Thank you, so wonderful and your description of the walls and how you build and why they're the wider section. From here where you see the back of the waves you understand you know why they had to do. Even that flat how you mentioned out there, it helped to break, to absorb that impact. So logical.

PK: Yeah, what they wanted to do is when the water...

KM: Pili and then go down, inside?

PK: Yeah, inside.

KM: Smart.

PK: What they didn't want is the water climbing over, they wanted 'em to go inside of the pukas.

KM: Yes. Mahalo, so we go back then... [end of interview]